

英汉
对照全译

英语大书虫世界文学名著文库

悲惨世界

Les Misérables

〈上〉

(法) 雨果 著
英语学习大书虫研究室 译



ENGLISH

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导 读

维克多·雨果于一八〇二年二月二十六日出生在法国东北部的贝藏松。父亲是拿破仑部下的军官。雨果幼时曾随父行军至意大利。十一岁时随母回巴黎。母亲信奉旧教、拥护王室,在政治上与丈夫互相对立。雨果青年时代受母亲影响同情保皇党,在艺术上崇拜夏多布里昂。在他漫长的一生中,雨果创作了大量的诗歌、小说、戏剧、文艺理论等,“不同的历史时期在他的文学活动中都打下了烙印,使他的整个作品构成了十九世纪法国政治和社会变化的一个缩影”。

雨果在法国文学史上占有举足轻重的地位,是法国最伟大的抒情诗人,十九世纪最杰出的小说家之一。他的一生几乎跨越了整个十九世纪,他以“生命和创作生涯之长、才华之横溢、作品之多样而统治着十九世纪”。雨果的名声响遍整个世界,正如波德莱尔所说的:“维克多·雨果是一个无国界的天才。”

《悲惨世界》创作于一八六二年,是雨果最重要的作品,也是世界名著。这部小说的构思和创作前后用去了二十年的时间,它以一个真实的故事为蓝本,广泛地描写从一八一五年到七月王朝时期法国的社会风貌,成为一部规模巨大的史诗性的作品。

《悲惨世界》共五部,中心情节是写冉阿让的悲惨命运和一生的经历。他是贫苦出身的工人,因偷一块面包被判刑五年,几次越狱不成加刑至十九年。出狱后在米里哀主教家寄宿时又偷了一对银烛台,被警察发现。米里哀主教假说那是他赠送的,令冉阿让大为感动。他改名马德兰,在海滨蒙特伊城开工厂成为富翁,并被推任为市长。他保护受凌辱的女工芳汀,后为救一名无辜受害者而承认了自己的真实身份,再次被捕。他从苦役船上逃走之后找到了已经死去的芳汀的女儿珂赛特,将她带到巴黎养大成人。一八三二年巴黎共和党人起义时,

共和军战士逮捕了反动警察沙威，冉阿让暗地把他放走。后来，冉阿让为救珂赛特的情人而被沙威抓住，沙威被冉阿让的人格力量所震撼，放了他一条生路，却又无法面对自己的职责，最终投塞纳河自尽。一八三三年珂赛特结婚后不久，冉阿让就安详地死去。

这部小说通过对冉阿让和芳汀的遭遇的描写，表现了作者对社会下层人民的不幸处境充满同情，他们处于饥饿和屈辱的压迫之下，启蒙学者所承诺的“理性王国”其实对于穷人来说乃是一个“悲惨世界”。小说还对资本主义的法律进行了猛烈的抨击，揭露了它庇护富人、迫害穷人的阶级本质。此外，小说还热情地描写了一八三二年巴黎共和党人的起义，塑造了共和主义者的艺术形象，赞美他们英勇斗争和无畏的献身精神。这部小说自始至终贯穿着雨果的人道主义思想，他认为资本主义的罪恶来自不人道，法律只能使人变坏，只有仁慈和博爱，才能够解决社会问题。冉阿让被米里哀主教感化而成为新人，沙威被冉阿让感化竟放走了一个苦役犯，然后自杀身死，这些都表明了仁慈的力量。这是小说中仁爱哲学的思想。

《悲惨世界》是一部现实主义与浪漫主义相结合的作品，它描写的画面是现实生活和历史事件，但情节曲折多变，扑朔迷离，人物具有不平常的性格，充满了夸张的描写，处处洋溢着强烈的感情。作品的许多情节进展不是从生活的逻辑出发，而是以作者的主观思想意图为依据而进行的想象虚构。

《悲惨世界》是世界文学名著中最有影响的巨著之一。它作为人类苦难的“百科全书”，是世界文学的一个丰碑，在世界文学宝库中占有无可争议的不朽地位。

译者

二〇〇一年九月十日

VOLUME I
FANTINE

第一部

芳汀

BOOK FIRST

—A JUST MAN

CHAPTER I

M. MYRIEL

In 1815, M. Charles-Francois-Bienvenu Myriel was Bishop of D— He was an old man of about seventy-five years of age; he had occupied the see of D— since 1806.

Although this detail has no connection whatever with the real substance of what we are about to relate, it will not be superfluous, if merely for the sake of exactness in all points, to mention here the various rumors and remarks which had been in circulation about him from the very moment when he arrived in the diocese. True or false, that which is said of men often occupies as important a place in their lives, and above all in their destinies, as that which they do. M. Myriel was the son of a councillor of the Parliament of Aix; hence he belonged to the nobility of the bar. It was said that his father, destining him to be the heir of his own post, had married him at a very early age, eighteen or twenty, in accordance with a custom which is rather widely prevalent in parliamentary families. In spite of this marriage, however, it was said that Charles Myriel created a great deal of talk. He was well formed, though rather short in stature, elegant, graceful, intelligent; the whole of the first portion of his life had been devoted to the world and to gallantry.

The Revolution came; events succeeded each other with precipitation; the parliamentary families, decimated, pursued, hunted down, were dispersed. M. Charles Myriel emigrated to Italy at the very beginning of the Revolution. There his wife died of a

第一卷

正义者

第一章

米里哀先生

一八一五年,迪涅的主教是查理—弗朗索瓦—卡福汝·米里哀先生。他是位年近七十五岁的老人;自一八〇六年以来,他一直在迪涅任这一职务。

虽然这个细节同我们将要讲述的故事之间没有什么必然联系,但是,凡事力求准确,在此提一提他刚到这个教区任职时,曾引起过什么风言风语,这也许不是白费笔墨。无论是真是假,传闻在一个人的生活中,尤其是在他的命运中所占的地位是同他本人的所作所为一致的。米里哀先生的父亲是埃克斯城的法院推事;因此他属于法袍贵族。据说,他父亲为了要儿子承袭自己的职位,在米里哀十八岁或者二十岁的时候,就按照贵族家庭的习俗为他完了婚。不过,查理·米里哀先生婚后仍然时常成为人们议论的对象。他身材虽然不高,但是生得相貌出众,风度翩翩,谈吐文雅风趣;他的整个青春,就在交际场和情场中消磨了。

后来爆发革命,事态急剧变化,法袍贵族家庭遭到摧残、驱逐和追捕,都四处逃散了。革命刚一爆发,查理·米里哀先生便流亡到意大利。他妻子长期患肺病,客死异国他乡。没有留下一

malady of the chest, from which she had long suffered. He had no children. What took place next in the fate of M. Myriel? The ruin of the French society of the olden days, the fall of his own family, the tragic spectacles of '93, which were, perhaps, even more alarming to the emigrants who viewed them from a distance, with the magnifying powers of terror,—did these cause the ideas of renunciation and solitude to germinate in him? Was he, in the midst of these distractions, these affections which absorbed his life, suddenly smitten with one of those mysterious and terrible blows which sometimes overwhelm, by striking to his heart, a man whom public catastrophes would not shake, by striking at his existence and his fortune? No one could have told: all that was known was, that when he returned from Italy he was a priest.

In 1804, M. Myriel was the Cure of B— [Brignolles]. He was already advanced in years, and lived in a very retired manner.

About the epoch of the coronation, some petty affair connected with his curacy—just what, is not precisely known—took him to Paris. Among other powerful persons to whom he went to solicit aid for his parishioners was M. le Cardinal Fesch. One day, when the Emperor had come to visit his uncle, the worthy Cure, who was waiting in the anteroom, found himself present when His Majesty passed. Napoleon, on finding himself observed with a certain curiosity by this old man, turned round and said abruptly:—

“Who is this good man who is staring at me?”

“Sire,” said M. Myriel, “you are looking at a good man, and I at a great man. Each of us can profit by it.”

That very evening, the Emperor asked the Cardinal the name of the Cure, and some time afterwards M. Myriel was utterly astonished to learn that he had been appointed Bishop of D—

What truth was there, after all, in the stories which were invented as to the early portion of M. Myriel's life? No one knew. Very few families had been acquainted with the Myriel family before the Revolution.

儿半女。此后,米里哀先生的一生有些什么遭遇呢?法国旧社会的崩溃,他自己家庭的破落,一般流亡者可能因远道传闻和恐怖的夸大而显得更加可怕的九三年的种种悲剧,是否曾经使他在思想上产生过消沉和孤独的意念呢?——一个人在天下动乱中,身历其难,家道衰败,还可能处变不惊,然而,在无忧无虑的温馨生活中,突然遭到神秘而可怕的打击,往往就会心死而一蹶不振吧?谁也说不清楚;只知道他从意大利回国,就已经当上了教士。

一八〇四年,米里哀先生在B镇(布里尼奥尔镇)当本堂神父。他年事已高,过着深居简出的生活。

在拿破仑皇帝加冕的前夕,米里哀先生为了本教区一件不知是什么小事去了巴黎一趟。他将代表其教区广大信徒向上级有所陈请。一天,米里哀先生夹在一群显要人物当中恳请费什红衣大主教的会见。这天,皇帝来看他的舅父,正巧这位可敬的本堂神父在前厅候见,二人不期而遇。拿破仑发觉这个老者颇为好奇地看着他,便转过身来,突然问道:——

“这老人是谁,这么瞧我?”

“陛下,”米里哀先生说,“您瞧一个汉子,我瞧一个天子。彼此都还上算。”

皇帝在当天晚上向红衣主教问明了这位本堂神父的姓名。事过不久,米里哀先生便得知委任他当迪涅主教,不免深感意外。

此外,关于米里哀先生早年生活的传闻,有哪些是属实的呢?谁也不知道。革命之前,很少人家认识米里哀这家人。

M. Myriel had to undergo the fate of every newcomer in a little town, where there are many mouths which talk, and very few heads which think. He was obliged to undergo it although he was a bishop, and because he was a bishop. But after all, the rumors with which his name was connected were rumors only,—noise, sayings, words; less than words—palabres, as the energetic language of the South expresses it.

However that may be, after nine years of episcopal power and of residence in D—, all the stories and subjects of conversation which engross petty towns and petty people at the outset had fallen into profound oblivion. No one would have dared to mention them; no one would have dared to recall them.

M. Myriel had arrived at D— accompanied by an elderly spinster, Mademoiselle Baptistine, who was his sister, and ten years his junior.

Their only domestic was a female servant of the same age as Mademoiselle Baptistine, and named Madame Magloire, who, after having been the servant of M. le Cure, now assumed the double title of maid to Mademoiselle and housekeeper to Monseigneur.

Mademoiselle Baptistine was a long, pale, thin, gentle creature; she realized the ideal expressed by the word “respectable”; for it seems that a woman must needs be a mother in order to be venerable. She had never been pretty; her whole life, which had been nothing but a succession of holy deeds, had finally conferred upon her a sort of pallor and transparency; and as she advanced in years she had acquired what may be called the beauty of goodness. What had been leanness in her youth had become transparency in her maturity; and this diaphaneity allowed the angel to be seen. She was a soul rather than a virgin. Her person seemed made of a shadow; there was hardly sufficient body to provide for sex; a little matter enclosing a light; large eyes forever drooping;—a mere pretext for a soul’s remaining on the earth.

Madame Magloire was a little, fat, white old woman, corpulent and bustling; always out of

任何人初到一个人多口杂、缺乏头脑的小城，总会引来许多谣言。米里哀先生只得忍受那些飞短流长。他必须忍受，尽管他是主教，而且恰恰因为他是主教。也许只是些闲谈而已，内容无非是些捕风捉影和道听途说的东西，有的甚至连影子都找不到，——照南方人的说法，全然是胡诌一气。

但是，不管怎么说，现在，在他供职迪涅九年之后，当初人们津津乐道的某些话题，都完全被丢在脑后了。谁也不敢再提起；甚至都不敢回忆了。

米里哀先生到迪涅时，带了一个老姑娘，巴蒂丝汀小姐，那是比他小十岁的妹妹。

他们只有一个佣人，称为马格洛太太，与巴蒂丝汀小姐同龄；现在，她在做了本堂神父先生的女仆后，取得了这样一个双重头衔：小姐的女仆和主教的管家。

巴蒂丝汀是个身材瘦长、面貌清癯、性情温厚的人儿，她理想地体现了“可敬”一词的含义，因为照世俗之见，一个女人必须做了母亲才能受人尊敬。她天生就不貌美，一生尽做善事，临老整个躯体呈现出一种洁白和清亮，年龄越大越具有我们所说的慈善之美。年轻时的清癯，到了中年，就成了清澈透明，使她看上去有如天使。与其说她是有一个有躯体的处女，不如说是一个灵魂。她的躯体仿如影子，几乎一无女性的特征，仅有些许透着微光的物质，大眼睛总是低垂着；——她不过是一个灵魂存在于人间的借口。

马格洛太太矮小、白胖、臃肿，整天显得忙碌不定，终日气喘吁吁，——这

breath,—in the first place, because of her activity, and in the next, because of her asthma.

On his arrival, M. Myriel was installed in the episcopal palace with the honors required by the Imperial decrees, which class a bishop immediately after a major-general. The mayor and the president paid the first call on him, and he, in turn, paid the first call on the general and the prefect.

The installation over, the town waited to see its bishop at work.

CHAPTER II

M. MYRIEL BECOMES M. WELCOME

The episcopal palace of D— adjoins the hospital.

The episcopal palace was a huge and beautiful house, built of stone at the beginning of the last century by M. Henri Puget, Doctor of Theology of the Faculty of Paris, Abbe of Simore, who had been Bishop of D— in 1712. This palace was a genuine seignorial residence. Everything about it had a grand air,—the apartments of the Bishop, the drawing-rooms, the chambers, the principal courtyard, which was very large, with walks encircling it under arcades in the old Florentine fashion, and gardens planted with magnificent trees. In the dining-room, a long and superb gallery which was situated on the ground-floor and opened on the gardens, M. Henri Puget had entertained in state, on July 29, 1714, My Lords Charles Brulart de Genlis, archbishop; Prince d'Embrun; Antoine de Mesgrigny, the capuchin, Bishop of Grasse; Philippe de Vendome, Grand Prior of France, Abbe of Saint Honore de Lerins; Francois de Berton de Crillon, bishop, Baron de Vence; Cesar de Sabran de Forcalquier, bishop, Seigneur of Glandeve; and Jean Soanen, Priest of the Oratory, preacher in ordinary to the king, bishop, Seigneur of Senez. The portraits of these seven reverend personages decorated this apartment; and this memorable date, the 29th of Ju-

副喘气的样子首先是她辛勤劳作的结果,其次又是她气喘病的一个征兆。

米里哀先生到任时,被安排住进主教府,并按帝国法令的规定,接待他的规格仅次于驻军司令。市长和议长先来拜贺,他也去拜见了将军和省长。

主教安顿下来之后,全城就等他布道了。

第二章

米里哀先生改称卡福汝主教

迪涅的主教府是和医院毗连的。

主教府是座广阔壮丽、用石料建成的大厦,是巴黎大学神学博士、西摩尔修道院院长、一七一二年的迪涅主教亨利·彼葛先生在前世纪初兴建的。那的确是一座华贵的府第。那些套房、客厅和卧室,那个无比宽敞的院落以及供人散步的古佛罗伦萨风格的曲折拱廊,那些树木苍翠的花园,都显得无比气派。餐厅在楼下,朝向花园,是一间富丽堂皇的长廊。一七一四年七月二十九日,亨利·彼葛先生曾在这个长厅里举行过一次盛大的宴会,参加的人中有:安白朗亲王——大主教查理·勃吕拉·德·让利斯;格拉斯主教——嘉布遣会修士安东尼·德·梅格里尼;法兰西圣约翰会骑士——勒兰群岛圣奥诺雷修道院院长菲力浦·德·旺多姆;梵斯男爵——主教佛朗沙·德·白东·德·格利翁;格朗代夫贵人——主教凯撒·德·沙白朗·德·福高尔吉尔;斯奈主教——奥拉托利会修士,御前普通讲道师,约翰·索阿南大人。这七位德高望重的人物的画像一直悬挂在那间长厅内,一块白色大理石上用金字镌刻着“一七一四年七月二十九日”的字样,用以铭记这个值得纪念

ly, 1714, was there engraved in letters of gold on a table of white marble.

The hospital was a low and narrow building of a single story, with a small garden.

Three days after his arrival, the Bishop visited the hospital. The visit ended, he had the director requested to be so good as to come to his house.

"Monsieur the director of the hospital," said he to him, "how many sick people have you at the present moment?"

"Twenty-six, Monseigneur."

"That was the number which I counted," said the Bishop.

"The beds," pursued the director, "are very much crowded against each other."

"That is what I observed."

"The halls are nothing but rooms, and it is with difficulty that the air can be changed in them."

"So it seems to me."

"And then, when there is a ray of sun, the garden is very small for the convalescents."

"That was what I said to myself."

"In case of epidemics,—we have had the typhus fever this year; we had the sweating sickness two years ago, and a hundred patients at times,—we know not what to do."

"That is the thought which occurred to me."

"What would you have, Monseigneur?" said the director. "One must resign one's self."

This conversation took place in the gallery dining-room on the ground-floor.

The Bishop remained silent for a moment; then he turned abruptly to the director of the hospital.

"Monsieur," said he, "how many beds do you think this hall alone would hold?"

"Monseigneur's dining-room?" exclaimed the stupefied director.

The Bishop cast a glance round the apartment, and seemed to be taking measures and calculations with his eyes.

"It would hold full twenty beds," said he, as though speaking to himself. Then, raising his voice;—

"Hold, Monsieur the director of the hospital, I

的日子。

那医院却是一幢狭隘低陋的房子，只有一层楼，带个小小的花园。

主教到任三天后就参观了医院。参观完毕，他恭请那位院长到他家里去。

"院长先生，"他对他说，"现在贵院有多少病人?"

"二十六个，大人。"

"这正是我所数到的。"主教说。

"那些病床，"院长接着说，"一张挨一张，太拥挤了。"

"这正是我所注意到的。"

"病房都是小间，空气很难流通。"

"这正是我所感觉到的。"

"还有，花园太小，当有阳光时，容纳不了康复期的病人。"

"这正是我所见到的。"

"关于传染病，——今年害过伤寒；两年前，害过疹子，有时多到百来个病人，——我们真不知道怎么办。"

"这正是我所想到的。"

"有什么办法呢，大人?"院长说，"我们总得将就些。"

那次谈话正是在楼下那间游廊式的餐厅里进行的。

主教沉吟片刻；然后突然转身，对院长说：

"先生，只拿这个厅来说，您看能放多少床位呢?"

"大人的餐厅?"院长不禁愕然，高声说道。

主教把那间厅周围望了一遍，像是在用眼睛测算。

"足可放二十张，"他像是自言自语。接着，他又提高嗓门：——

听我说，院长先生，我谈谈我的看

will tell you something. There is evidently a mistake here. There are thirty-six of you, in five or six small rooms. There are three of us here, and we have room for sixty. There is some mistake, I tell you; you have my house, and I have yours. Give me back my house; you are at home here."

On the following day the thirty-six patients were installed in the Bishop's palace, and the Bishop was settled in the hospital.

M. Myriel had no property, his family having been ruined by the Revolution. His sister was in receipt of a yearly income of five hundred francs, which sufficed for her personal wants at the vicarage. M. Myriel received from the State, in his quality of bishop, a salary of fifteen thousand francs. On the very day when he took up his abode in the hospital, M. Myriel settled on the disposition of this sum once for all, in the following manner. We transcribe here a note made by his own hand:—

NOTE ON THE REGULATION OF MY HOUSEHOLD EXPENSES.

For the little seminary
1,500 livres

Society of the mission
100 "

For the Lazarists of Montdidier
100 "

Seminary for foreign missions in Paris
200 "

Congregation of the Holy Spirit
150 "

Religious establishments of the Holy Land
100 "

Charitable maternity societies
300 "

Extra, for that of Arles
50 "

Work for the amelioration of prisons
400 "

Work for the relief and delivery of prisoners
500 "

To liberate fathers of families incarcerated for debt 1,000 "

Addition to the salary of the poor teachers of the

法。这显然是个错误。你们有二十六个病人,却只有五六间小病房。我们只有三个人,却占了五六十人的地方。这是不公平的,我跟您说;您来住我的房子,我去住您的;我们调换一下。”

第二天,二十六个病人便迁入主教府,主教则住进了医院的房子。

米里哀先生没有任何财产,因为他的家在革命时期破落了。他的妹妹每年领着五百法郎的养老金,正够她个人住在神父家里的费用。米里哀先生以主教身份从政府领得一万五千法郎的薪俸。在他搬到医院的房子里去住的那天,米里哀先生就一次作出决定,把那笔款分作以下各项用途。我们把他亲拟的一张清单抄录如下:——

家用支出清单

小修道院教育费 1500 利弗尔

传教会津贴 100 利弗尔

迪迪耶山遣使会修士津贴 100 利弗尔

巴黎外方传教会津贴 200 利弗尔

圣灵会津贴 150 利弗尔

圣地宗教团体津贴 100 利弗尔

各慈幼会津贴 300 利弗尔

阿尔勒慈幼会补助费 50 利弗尔

改善监狱用费 400 利弗尔

慰抚和解救囚犯 500 利弗尔

解救负债入狱的家长 1000 利弗尔

补助本主教区贫苦教师的薪俸

diocese 2,000"
Public granary of the Hautes-Alpes
200 "

Congregation of the ladies of D—, of Manosque,
and of Sisteron, for the gratuitous instruction of
poor girls
1,500 "

For the poor
6,000 "

My personal expenses
1,000"

Total
15,000 "

M. Myriel made no change in this arrangement
during the entire period that he occupied the see of
D— As has been seen, he called it regulating his
household expenses.

This arrangement was accepted with absolute sub-
mission by Mademoiselle Baptistine. This holy
woman regarded Monseigneur of D— as at one and
the same time her brother and her bishop, her friend
according to the flesh and her superior according to
the Church. She simply loved and venerated him.
When he spoke, she bowed; when he acted, she
yielded her adherence. Their only servant, Madame
Magloire, grumbled a little. It will be observed that
Monsieur the Bishop had reserved for himself only
one thousand livres, which, added to the pension of
Mademoiselle Baptistine, made fifteen hundred
francs a year. On these fifteen hundred francs these
two old women and the old man subsisted.

And when a village curate came to D—, the Bish-
op still found means to entertain him, thanks to the
severe economy of Madame Magloire, and to the in-
telligent administration of Mademoiselle Baptistine.

One day, after he had been in D— about three
months, the Bishop said:—

"And still I am quite cramped with it all!"

"I should think so!" exclaimed Madame Ma-
gloire. "Monseigneur has not even claimed the al-
lowance which the department owes him for the ex-
pense of his carriage in town, and for his journeys
about the diocese. It was customary for bishops in
former days."

2000 利弗尔
捐助上阿尔卑斯省粮仓 200 利弗尔

为迪涅、马诺斯克和西特等地贫穷女孩
免费教育妇女会捐款

1500 利弗尔

穷人救济款 6000 利弗尔

本人用费 1000 利弗尔

共计:15,000 利弗尔

米里哀先生在迪涅担任教职期间,
几乎没有改变这种分配办法。正如我
们看到的,他称之为“家用支出”。

巴蒂丝汀小姐奉命唯谨,接受这样
的开销方案。对于那位圣女来说,迪涅
的主教大人是她的哥哥,同时又是她的
主教,是她人世间的父亲,又是她宗教
中的上司。她不但爱他,而且极其单纯
地敬服他。他说话时,她洗耳恭听;他
行动时,她追随伺候。可那唯一的女仆
马格洛太太,对此却有些不满。我们已
经知道,主教只为自己留下一千利弗
尔,和巴蒂丝汀小姐的养老金合并起
来,每年才一千五百法郎。两个老妇
人和老头都在那一千五百法郎里过活。

而且,若有乡村本堂神父来迪涅,
主教还有办法招待他们。那是多亏了
马格洛太太省吃俭用和马蒂丝汀小姐
精打细算。

一天,他到迪涅快三个月了,主教
说:

"这样下去,我也难以维持了!"

"我说也是!"马格洛太太高声说,
"省里每年应当给的城区车马费和巡视
费,大人连要也没有要。从前的主教,
都是照例要拿的。"

“Hold!” cried the Bishop, “you are quite right, Madame Magloire.” And he made his demand.

Some time afterwards the General Council took this demand under consideration, and voted him an annual sum of three thousand francs, under this heading: Allowance to M. the Bishop for expenses of carriage, expenses of posting, and expenses of pastoral visits.

This provoked a great outcry among the local burgesses; and a senator of the Empire, a former member of the Council of the Five Hundred which favored the 18 Brumaire, and who was provided with a magnificent senatorial office in the vicinity of the town of D—, wrote to M. Bigot de Preameneu, the minister of public worship, a very angry and confidential note on the subject, from which we extract these authentic lines:—

“Expenses of carriage? What can be done with it in a town of less than four thousand inhabitants? Expenses of journeys? What is the use of these trips, in the first place? Next, how can the posting be accomplished in these mountainous parts? There are no roads. No one travels otherwise than on horseback. Even the bridge between Durance and Chateau-Arnoux can barely support ox-teams. These priests are all thus, greedy and avaricious. This man played the good priest when he first came. Now he does like the rest; he must have a carriage and a posting-chaise, he must have luxuries, like the bishops of the olden days. Oh, all this priesthood! Things will not go well, M. le Comte, until the Emperor has freed us from these black-capped rascals. Down with the Pope! [Matters were getting embroiled with Rome.] For my part, I am for Caesar alone.” Etc., etc.

On the other hand, this affair afforded great delight to Madame Magloire. “Good,” said she to Mademoiselle Baptistine; “Monseigneur began with other people, but he has had to wind up with himself, after all. He has regulated all his charities. Now here are three thousand francs for us! At last!”

That same evening the Bishop wrote out and

“原来是这样!”主教大声说,“您说得有道理,马格洛太太。”于是,他提出了申请。

过了些时候,省务委员会审查了那申请,通过每年给他一笔三千法郎的款子,名义是“主教先生的轿车、邮车和教务巡视津贴”。

这件事使当地的士绅们大嚷起来;一位帝国元老院议员,曾赞成雾月十八政变,并在迪涅城郊领取优厚年俸的原五百人院议员,给司祭比戈·德·普雷阿纳先生写了封措词激烈的密函,我们将原文节录如下:—

轿车津贴?在一个人口不到四千的小城里,这笔津贴有什么用处?邮车和巡视津贴?首先要问一问这种巡视有没有必要?其次,在这样的山区,邮车怎么走?路都没有,骑马才成。从迪朗斯到阿尔努堡的那座桥也只能够走小牛车。所有的神父全一样,又贪婪又吝啬。这一个在到任之初,还像个善良的宗徒。现在却和其他人一样了,他非坐轿车和邮车不行了,他非享受从前那些主教所享受的奢侈品不可了。咳,这些臭神父!伯爵先生,只有皇帝替我们清除白吃饭的坏蛋,事情才会好转。打倒教皇!(当时同罗马的关系闹翻了。)至于我,我只拥护恺撒。等等。

事情成了,最高兴的还是马格洛太太。“好了,”她对巴蒂丝汀小姐说,“开始时,大人只顾别人,现在,他也得想到自己了。既然已把慈善捐赠分配停当,那么,这三千法郎就归我们了!总算归我们了!”

当晚,主教写了一张单子交给妹

handed to his sister a memorandum conceived in the following terms:—

EXPENSES OF CARRIAGE AND CIRCUIT.

For furnishing meat soup to the patients in the hospital. 1,500 livres

For the maternity charitable society of Aix 250 "

For the maternity charitable society of Draguignan 250 "

For foundlings 500 "

For orphans 500 "

Total 3,000 "

Such was M. Myriel's budget.

As for the chance episcopal perquisites, the fees for marriage bans, dispensations, private baptisms, sermons, benedictions, of churches or chapels, marriages, etc., the Bishop levied them on the wealthy with all the more asperity, since he bestowed them on the needy.

After a time, offerings of money flowed in. Those who had and those who lacked knocked at M. Myriel's door,—the latter in search of the alms which the former came to deposit. In less than a year the Bishop had become the treasurer of all benevolence and the cashier of all those in distress. Considerable sums of money passed through his hands, but nothing could induce him to make any change whatever in his mode of life, or add anything superfluous to his bare necessities.

Far from it. As there is always more wretchedness below than there is brotherhood above, all was given away, so to speak, before it was received. It was like water on dry soil; no matter how much money he received, he never had any. Then he stripped himself.

The usage being that bishops shall announce their baptismal names at the head of their charges and their pastoral letters, the poor people of the countryside had selected, with a sort of affectionate instinct, among the names and prenomens of their bishop, that which had a meaning for them; and

妹:——

车马费及巡视津贴

供给住院病人肉汤的津贴

1500 利弗尔

埃克斯慈善会的津贴

250 利弗尔

德拉吉尼昂慈善会的津贴

250 利弗尔

弃儿救济款

500 利弗尔

孤儿救济款

500 利弗尔

共计:3000 利弗尔

这就是米里哀先生的支出预算表。

至于额外收入,诸如婚礼布告费、宽恕费、简行洗礼费、布道费、教堂或经堂祝圣费、婚礼费等等,因为是用来施舍穷人的,主教便向富人狠狠地收取。

不久,捐款接踵而来。有钱的和没钱的都来叩米里哀先生的门,——前者来捐款,后者来寻求施舍。不到一年,主教便成了一切善行的司库和一切救济款的出纳。一笔笔巨款都由他经手,但这丝毫没能改变他的生活方式,只保证基本需要,从不增添多余的东西。

事情到此并没有完结。社会上层的博爱对于下层的穷苦来说,无疑总是杯水车薪。我们可以说,所有的钱都早已入不敷出了,就好像旱地上的水一样;他无所回报地收进了钱,却永远没有余款。于是他从自己身上搜刮起来。

主教们照例把自己的教名全部写在他们布告和公函头上。当地穷人仿佛出于感戴的本能,在这位主教诸多名字中,挑选一个对他们有含义的,只叫他卞福汝主教。必要时,我们也要这样称呼他。况且,主教也很喜欢这个称